

Ukrainian Catholic Youth Organization

Youth

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Edmonton, Alberta

July - August 1957.

Official Opening of Ukrainian Museum



Mundare, Alberta

Youth . . . The Golden Age of Opportunity

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10967 - 97 Street

Youth

Edmonton, Alta.

THE NATIONAL MONTHLY FOR UKRAINIAN CATHOLIC YOUTH

We Must Be Saints

Conference to Ukrainian Catholic Youth at the Dauphin and District Convention, Roblin, Man.

—Rev. Dybka, C.Ss.R.

Pope Pius XI once said, that "today man is not only in the danger of losing his soul in hell, but he is also in danger of losing his humanity on earth."

A famous American Bishop said: "Things are bad, they have never been worse, for never before has a world civilization turned against God."

Shortly after the Second World War, the F.B.I., in the United States, published a set of statistics which read as follows: "In the United States of America there are 6,000,000 people with criminal records, which means that every 24th person committed a major crime that year. There are three times as many people in our penal institutions than in our colleges and universities. Each year 2,000,000 people are infected with venereal disease. During the Second World War, 1,000,000 babies were born out of wedlock — 60,000 of them were born of girls who were not 14 years of age. Every half-hour there is a murder committed in the States. There are 60 suicides every day and three out of four marriages end in divorce cases." So there is a rough sketch,

a moral picture of the United States. They say that France is worse and that Canada is little better.

Two years ago, while in Toronto, a priest friend of mine and I sat down and began to do a little figuring. We counted the number of Ukrainian Catholic Churches there were in the city. Then we found out how many Ukrainian Catholics there were in Toronto. Then we estimated the number of these Ukrainian Catholics went to Mass on Sunday. We finally came to the very sad conclusion that barely one-third of the so-called Ukrainian Catholics gave due honour and glory to God once a week by attending Sunday Mass.

What is the reason for this? What does all this mean? It means that people are forgetting God. They are forgetting that they came from God and that eventually they must go back to Him. They are forgetting that some day they must die and that after death there are such places as Heaven and Hell. They are forgetting that God, Who is just, rewards the good and punishes the wicked. People nowadays are forgetting what sin is. They are losing all sense of sin to the point of saying; if everybody is doing it, it cannot possibly be wrong. People are forgetting that as children of God, they have a sacred obligation

to love, know and serve Him in this world in order to be happy with Him forever in the next. That is why our present Holy Father, Pope Pius XII did not hesitate to say that never before in the history of Christianity has man drifted so far from God as in our 20th century.

Did you ever stop to think that you, each and every one of you here today, has a sacred obligation to be a SAINT? If you never did think of becoming a saint, or, perhaps if you even sneered at the idea, it is because you have a very wrong idea of what a saint really is. Many people think that a saint is a very sad type of a person, who never smiles, who doesn't dare crack a joke, who spends long hours on his knees in prayer. Others identify a saint with a sixteenth century shaven-head monk who is forever torturing his body with hunger strikes. As soon as you mention the word "SAINT" to still others, they immediately picture an old woman dressed in black struggling down the center aisle of a church with a prayer book in one hand and a rosary in the other. What is even worse, many of our young people think a saint is a sissy.

A saint is none of these things. A sad saint is a sorry saint. God preserve us from a sour-faced saint. You do not necessarily have to shave your head to become a saint. Mumbling prayers from a prayer book, by itself, never made anybody really holy yet. And a SAINT IS NO SISSY!!

About fifty years ago one hot summer afternoon in Italy, a farmer and his wife and older sons were working out in the field. They had left their thirteen-year-old daughter

in charge of the baby. She was baby-sitting with her little brother, when suddenly one of the young hired men entered the house and tried to induce the girl to commit a shameful sin. Without a second thought the girl refused, reminding the youth that it was a serious sin, that if he did it, he would go to hell. None of these warnings disturbed his conscience. Blinded with passion and mad with rage, he then pulls a knife and threatens to kill her if she does not give in. Heroically the girl says no, and the infuriated youth plunges the steel into her innocent body fourteen times. She uttered not a cry. She did not even attempt to ward off the blows. With her right hand she tried to hold her dress modestly over her knees. Then mercifully she lost consciousness. Her name is Maria Goretti, and she is known now as SAINT Maria Goretti. Now tell me, would you call that girl a sissy? I wonder how many of our young people today would rather die than defile their soul with such a sin.

In order to have a better understanding of what it means to be a saint, I would like to call your attention to the very first time that your mother sent you to Catechism. You remember the very first question usually asked: WHO MADE YOU? And you were taught to answer: GOD MADE ME. And if you knew that you were then asked: WHY DID GOD MAKE YOU? Again your hand went up into the air. You knew the answer. It sounded something like this: GOD MADE ME TO KNOW, LOVE, AND SERVE HIM IN THIS WORLD IN ORDER TO BE HAPPY WITH HIM FOR-

EVER IN THE NEXT. You are in this world for no other purpose than to know, love and to serve God. If you do this, you are a saint. Because you are doing that which God wants you to do.

That is why the only real career here on earth is becoming a saint. Because nothing else really counts. Nothing else matters, because it has as its goal something permanent, something lasting, something that nobody will ever take away from you — Eternal happiness with God. So you see that the only disaster that can befall you is not becoming a saint. The only real misfortune that can come your way is not loving and serving God in this world.

You must remember that everyone of you is meant for Heaven. But in order to get to Heaven you must do something. Heaven is a reward, and you must EARN it. Nobody ever got to Heaven for nothing. The saints understood this very well and that is why only they can be considered real men. They faced reality; they did not run away from it. They are the only ones who understood that which really counts and did not waste their time on trifles. They saw clearly their final goal in life, and cost what it may, they strove with all their might and power to attain it.

Now, in order to help us attain our final goal, in order to help us become saints, God gave us a model. An artist who paints a portrait must have a model according to which he does his painting. It is the same thing in the spiritual life. After all, I have said thus far about becoming a saint, you might be asking yourself: What precisely must I do to become a saint? How must

I go about it? Did anybody do it before me? Is there any ideal type of person whom I could strive to imitate? Yes, there is such a person. God gave us a model in the person of His Divine Son, Jesus Christ. You might be saying now that Christ was God and that you could never be like Him. Yes, Christ was God, but He was also a man.

An ideal is a model, a model of anything, but in its way it has to be perfect. Advertisers learned this bit of psychology long ago. Look at that car in one of the popular magazines — the lines, the paint, the lawn, the tree, the house and a happy couple standing nearby with a look of achievement in their faces — all ideals. You can idealize a pound of butter, a clothesline with gleaming white wash on a bright Monday, a kitchen range or a new baby. When you see these things you don't tell yourself there is no such thing; you say — I want that, I must have it. So, for most people ideals are not too far from reality. If they really want something, they are going to do all they can to get it.

Christ is our Ideal. Whatever you do, whatever you say, whatever you think; you must do, say and think as Christians. Wherever you are you must bear in mind that you are wearing the insignia of Christ. You must constantly ask yourself: What would Christ do in my case? How would He act? Would He approve of my behaviour now? Would I do this if Christ were present? Would I take Christ to the places I am in the habit of frequenting? In other words we must live every moment of the day with Christ. We must always have Him in mind

We must become Christ-conscious. That's what it means to be a true Christian, a good Catholic. That's what it means to be a saint.

Hard? You bet it's hard. That is the reason why one holy person once said that sometimes it is easier to die for Christ than to live for Christ. It takes only a few seconds to get your head chopped off, but to live a lifetime for Christ — that is really difficult. In today's world the hard thing about being a real Christian is that nobody expects it of you. If you try to live a Christ-like life, you are a silent rebuke to those around you. You are classified as a fad, a queer sort of a duck; not a bad bellow really, but a bid odd is the usual line. Take for example the very simple act of making the sign of the cross in public before meals — at a restaurant or even at home. If the custom does not prevail, you will probably have people staring at you. That should not prevent you from professing your faith outwardly. You should not be ashamed of your religious practices.

This reminds me of a certain incident. A young man walked into a restaurant, ordered his meal and before partaking of his food he first made an evident sign of the cross. At the table next to his, a group of individuals noticed this and decided to make fun of him. They called out to him, saying: "Hey buddy, does everybody do that where you come from?" The youth then calmly replied: "Everybody but the pigs. Pigs don't pray."

The young man who begins to realize that the love of God should have first place in his life is likely to hear his companions say "Who does he think he is, Sir Galahad?"

I'd like to get him drunk just once and see him loosen up a bit." The young girl who has just made a good retreat which the club had organized, has made a few strong resolutions to change her life and as a result is seen going to Mass every morning, again is looked at oddly. What is the common reaction? "Did you hear that so-and-so is going to Mass every morning? Yeah, what hit her on the head?"

Religion is not a Sunday morning routine! Don't consider yourself a good Catholic just because you never think of missing Mass on Sunday. Religion is a seven-day-a-week job and very often we must work overtime. You must live every day, every hour, every moment with and for God. Remember the well-worded saying: "Mr. Modern Catholic went to Mass every single Sunday; Mr. Modern Catholic went to hell for what he did on Monday." It is not so much your being present at Mass on Sunday that counts, but rather what you do during the week. Many Catholics are content simply with the superficial part of their religion, that which remains on top — external show. They do not go deep down, right down to the roots. They do not do the things that are really hard — the things that will make them saints.

There is another thing which you must remember in undertaking the great task of living a Christ-like life. **NOBODY GOES TO HEAVEN ALONE. NOBODY GOES TO HELL ALONE!** You always take somebody with you. This means that you are responsible for the salvation not only of your own soul but also for the soul of your neighbour. This is where the U.C.Y. organization

comes into the picture. The U.C.Y. must help you become a saint.

As members of this Catholic organization you must help each other lead better Christian lives. You must get rid of the idea that the U.C.Y. is just another parish social club where you get together just to have a lot of fun. First and foremost, your club must help you become better Ukrainian Catholics. If you find that it is doing nothing of the sort, then there is something definitely wrong with your club, and a transformation must take place.

How will it happen? First of all, you must begin with yourselves. You who are here today represent different clubs. If, during this Convention you form new ideas, if after everything is all over you have acquired certain convictions, carry them out into practice. Go back and tell the gang what you heard. Introduce those ideas to your fellow members by bringing them up at the next meeting. You must find other people like yourself who are interested in building their lives around Christ. It is with a group, however small the number, that you shall find strength. There is more force in group action than in individual action. In such company you should pray, and study, and gather strength together. You must work together to transform yourselves, your neighbours, your parish into the image of Christ.

Let me illustrate this point. When you were a youngster at a camp or at a beach, did you ever try to start a bonfire with one stick? If you did, you very quickly discovered that it cannot be done. If you pulled

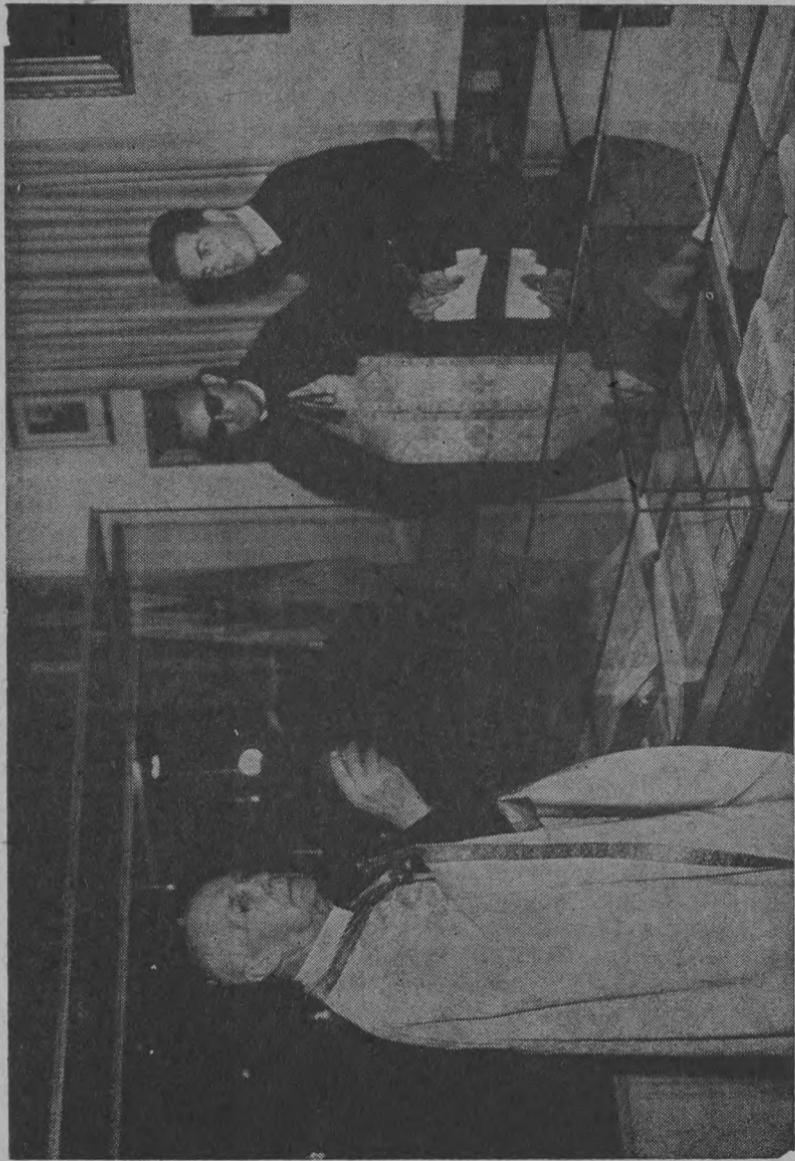
a single stick from a blazing fire with the intention perhaps of using it as a torch, you were disappointed to see how quickly the flame died out leaving nothing but an ashy glow. A bonfire is a corporate thing, a group action, in which heat kindles heat and flame adds to flame. Yet, it only takes a little match to start a bonfire. It only takes one person to start new fervour in a club. You are the ones to do it. You are the chosen ones. God has chosen you to come to this convention and to return with the definite purpose to instill a new spirit into your club. You must go back and start a brand-new type of action. Don't be afraid to tell your fellow members that they are obliged to become saints, even at the risk of being laughed at. Tell them why they must become saints. Tell them what a saint really is. A saint is no sissy. You must help each other to save your souls.

If you do this, things will slowly begin to change; for now religion will be the main spring of your lives, and Christ will be made to reign again!

Mrs. Newrich was fond of flowers and especially liked the salvia, but she was not very reliable in getting her names right. She was giving instructions to her gardner.

"On the side of the walk," she said. "I want to put out some salivas. Now what would you suggest for the other side?"

"Well, madam," replied the gardener solemnly, "maybe it would be a good idea to put some spittoonias there."



Blessing of the main display room at the Ukrainian Museum in Mundare by Fr. J. Jean, O.S.B.M. Looking on are Fr. O. Kupranec, O.S.B.M., director of the museum and Bro. A. Kovch, O.S.B.M., a co-worker at the museum.

Ukrainian Museum Opens at Mundare

MUNDARE — The solemn blessing and official opening of the Ukrainian Museum and archives of the Basilian Fathers, the biggest Ukrainian museum in Canada, was held in this town recently. Mr. Jorgensen, Provincial welfare minister, officially opened the museum.

The museum had its start with the arrival of the first Ukrainian immigrants and religious members of St. Basil the Great in Canada. Many of the pioneers and missionaries brought articles which are valued in Ukrainian culture.

The greatest services to the museum were rendered by Rev. Father Josaphat Jean, who gathered numerous articles during his travels through the Ukraine. He collected 15th and 16th century manuscripts, an Ostrog Bible of 1580 and manuscripts of John Phedorowich.

The collection was cared for by Rev. Father N. Savaryn, now Bishop of the Edmonton diocese of Ukrainian Catholics, and Rev. Father M. Solowij. The museum collection of the Basilian Fathers has about 20 divisions, and includes manuscripts,

books, parchments, coins and national crafts.

The solemn blessing began with the celebration of Mass at the Grotto, co-celebrated by Very Rev. V. Shewchuk, provincial superior of the Basilian Fathers, Rev. J. Jean, and Rev. M. Daciuk, master of novices, and assisted by Rev. P. Hrabec, and Rev. C. Pasichny, as deacons. The sermon was preached by Rev. M. Markiw, and the Papal Blessing was given by Rev. O. Kupranec.

Following the blessing, the museum was toured by Mr. Jorgenson and representatives of the federal and provincial governments. The afternoon program master of ceremonies was O. Demco, the program featured several speakers.

"When the strange noise awakened me, I switched on the lights, and there, sticking out from under my bed, was a man's feet! When I started to scream, the man crawled out.

It was my husband. He had heard the noise first."

Ukrainian Catholic Youth of Manitoba

753 College Avenue,
Winnipeg 4, Manitoba.

To the Executive,
Dear Fellow U. C. Y.'ers,
As we had announced previously,

the Manitoba Diocese will be holding its first Summer Leadership Course. The course has been planned for the purpose of training our youth in the elements and fundamentals of leadership. It will be a

complete and concentrated course involving lectures, discussion periods and informal talks. From the enclosed programme you can see the variety of topics covered, both from the spiritual and religious point of view as well as from the practical point of view. Participants in this course will derive the full benefits that can be offered.

The Executive hopes that your local will be able to send one or two of its members to take this course. This will be beneficial both to the Club and to them in the future.

The course will be given at St. Vladimir's College, Roblin, Manitoba, from August 17th to the 24th. The cost of the course, room, and board will be \$15.00 per person.

We must guarantee at least 25 participants in the course, of which ten at least must be young men.

We would ask your cooperation and your prayers to help make this course a success for the future of our Church.

Sincerely yours in Christ,
The Executive of the
Manitoba U. C. Y.

PROGRAMME

U. C. Y. LEADERSHIP COURSE

ST. VLADIMIR'S COLLEGE, ROBLIN, MANITOBA

AUGUST 18 - 24, 1957

1. RETREAT

Beginning on Saturday evening, August 17th and ending on Sunday evening, August 18th.

2. RELIGIOUS SECTION

(app. 8 Hrs.)

- (a) Teaching of Catechism
- (b) The Ukrainian Catholic Rite and the Liturgy of the Mass
- (c) Short History of the Ukrainian Catholic Church in Canada.

3. CATHOLIC ACTION SECTION

(app. 8 hrs.)

For the Training of the Lay Apostolate.

4. CULTURAL SECTION

(app. 4 hrs.)

- (a) Fundamentals of teaching Ukrainian school to children
- (b) Fundamentals of Ukrainian reading and writing
- (c) Ukrainian singing and dancing

5. BUSINESS SECTION

(app. 5 hrs.)

- (a) Organization of U. C. Y. activities — meeting planning, etc.
- (b) Interparochial activities
- (c) Ukrainian Catholic organizations — what they are, cooperation with them.

6. PRACTICAL SECTION

(app. 5 hrs.)

For Training in Public Speaking — critical and constructive approach.

Trails To Happiness

By Fr. P. Maluga, C.Ss.R.

Man is composed of body and soul. In him spirit and matter closely unite to form one nature and one person. He is a little world gathering in itself all other worlds, a microcosm, showing forth the wisdom of God who united in this fashion two things so far apart.

This little world is full of life. In man we find three kinds of life: vegetative, animal and rational. Like plants man takes food, grows and reproduces himself. Like animals he is aware of sensible objects towards which he is drawn by sensitive emotions and passions. Like angels he has the gift of reason and may freely choose any object for his happiness.

These three forms of life blend and arrange themselves in such a way that they converge towards the perfection of the whole man. In man, the lower faculties, vegetative and sensitive, must subject themselves to reason and will. This is essential for human happiness. Whenever this subordination ceases, there is spiritual trouble.

Our life on earth is a continuous struggle. Our lower faculties continuously tend toward pleasure, while the higher ones seek moral good. Often conflict goes on between these faculties. Many times what pleases us, is not always morally good. To establish peace and harmony, the higher faculties must fight the hostile tendencies and actually overcome them. This is the fight of the spirit against the flesh which at times becomes hard and painful.

God, in His infinite goodness, was not satisfied with conferring upon man natural gifts. He willed to elevate him to higher state by granting him still other gifts of a supernatural character. The supernatural life which, by virtue of the merits of Jesus Christ, is a participation in God's life through sanctifying grace. It is a life much higher and richer than our ownnatural life. As the life of the mind, that is, the intellectual life, is superior to vegetative or sensitive life, so the supernatural life infinitely surpasses mere rational life. Supernatural life is the growth of sanctifying grace in our soul through good works. It consists in making use of the divine gifts in order to live with God and for God, and render us more and more like to Jesus Christ. It is like a hidden treasurer which we must hold dearer than all created things and protect against all destructive tendencies.

The greatest enemy of spiritual life is sin which may be either mortal or venial. A venial sin is a turning away from God without entirely separating us from His love and friendship. A mortal sin cuts off all communication with God, just like when you turn off the switch box in the power line ;it cuts off all friendship between God and the individual soul; it stains the whole soul leaving the devil's stamp on it. It robs the soul of sanctifying grace causing spiritual death to the soul and draws down upon us God's terrible chastisements.

By sin you use God's gifts against

Himself. God gave you those gifts that you may know and love Him and learn how to get to heaven. Whenever you sin you please the devil, who knows very well what sin is, since he was the first to commit it. Because of his hatred to God and his jealousy of you, he likes to see you use God's gifts to insult Him.

You must always remember that sin is not the same as temptation. Temptation is to sin, what cause is to effect. Temptation is only an encouragement or attraction to sin, whereas sin is a deliberate transgression of the Law of God. But they have thing in common — both are opposed to the divine law.

Since mortal sin is so great an evil, because it deprives the soul of God's friendship and everlasting happiness, three conditions are necessary before a sin can be mortal: important matter, sufficient thought and full consent. If any one of these conditions is missing, the soul does not make an enemy of God; in such a case the sin can be no more than venial.

Important matter is something which the law of God says is very displeasing to Him. For instance, missing Mass on Sundays and holidays of obligation, stealing a large sum of money, sins of impurity, murder, taking a false oath, etc.

Sufficient thought means that a person knows that he will commit a mortal sin if he does the act he is thinking of. He must know what he is doing. A person who is half asleep can't give sufficient thought to his actions, neither can a person who is thinking of something else at the time. Say, for example, one who eats meat on Friday, thinking

that it is Saturday, has not committed a mortal sin because he did not give sufficient thought to his action.

Full consent means that a person definitely decides to do something, even though he knows it is a mortal sin. Take, for instance, when an impure thought has been in a person's mind now and again, without his realizing it, and even though it keeps coming back as often as he gets rid of it, he does not have full consent. He has not committed a mortal sin.

Sin can be committed in three ways: by thought, by word and by deed. No sin can be committed unless it is first in a person's thoughts; otherwise it would not be a sin. Not every thought of evil is sinful. Say, for instance, a doctor studies anatomy or the structure of the human body; He is committing no sin by studying the differnt parts of man to find out their position, relations, structure and function. A thought is sinful when a person willingly takes pleasure in the evil suggested or when he decides to the evil if he has the chance.

Since there is a cause for everything in this world, so there is also a cause for sin. The chief source of all sins are pride, greed, lust, envy, gluttony, anger and sloth. If a person learns to detect and keep out these seven capital vices of his life, his soul will be in good spiritual condition.

Pride, the first of the capital sins, is too great a love for one's own qualities. It is an evil tendency to attribute to ourselves all the good that God bestowed upon us and to feel a certain amount of complacency in our own excellency, in our merits, in our good works, in our

virtues; it leads us to desire and to seek the praise of men and renders us vain, ambitious and selfish.

Pride is the source of every sin that is committed. The very first sin, the one committed by the angels, came from pride. Lucifer was guilty of pride because he wanted to be as great as God: "I will exalt my throne above the stars of God . . . I will be like the Most High". It was the sin of our first parents who ate of the forbidden tree because Satan promised that it would make them like God. Adam and Eve were guilty of pride because they wanted to know as much as God. For that very reason pride is a serious sin — it aims directly against God, by taking away the glory due to Him and is the breeding place of all other vices. Holy Scripture tells us abominable pride is in God's sight: "God resisteth the proud" "Everyone who exalts himself shall be humbled."

As a result of original sin everybody has inherited pride from Adam and Eve. Being a special sin of Satan as well it is the most dangerous of all vices. The proud man considers himself more than he actually is in the eyes of God. He forgets that he is only a creature and that all his gifts come from God. Pride shows itself in various ways. It may boast and brag about our own accomplishments. A clear picture of pride is shown by the pharisee who came to the temple to pray, and in his prayer he relates the good works he performs. It manifests itself by disobedience to lawful authority and by insisting on one's own opinion or will in everything. It looks down upon others and criticizes them. It refuses

to take advice or assistance from anybody else.

Suppose you suspect that you are proud, that you are guilty of one of these ways in which pride betrays itself. What can you do about it?

The best way to overcome pride is to learn the meaning of humility which is the foundation of all other virtues. Humility is that virtue which teaches us what we are before God and that without His help we can do nothing, except sin. In order to acquire humility a person must try to know himself, as the ancient Greek philosophers used to say. Everyone has by nature the tendency to exaggerate his good qualities; hence, he must exert himself to obtain a clear knowledge of what he really is. He has to know his talents so that he can develop and use them to the fullest extent; he has to know his defects as well, so that he can improve himself by correcting them. At all times he must remember that all he is and all he has come from God, except his sins. Before God man is really helpless; without God no one can go on living; in fact, without Him he cannot even begin to live. Without Him he can do nothing to save his soul.

To understand what humility is we ought to study the life of Christ, Who has asked us to imitate Him. "Learn from Me, for I am meek and humble of heart; and you will find rest for your souls." Christ humbled Himself infinitely when He became man. He took orders from Joseph and Mary — two of His own creatures. He did everything His heavenly Father had asked Him to do, even accepting death on the cross.

How does humility show itself? Humility may manifest itself in many ways, for example accepting humiliations when they come. This is very important. There can be no humility without humiliations, and humiliations come every day. A correction by a teacher or friend, a mistake in doing something, even a breach of etiquette, can be an occasion for practicing humility. Christ accepted the bitterest humiliations, not because He deserved them, but because He wanted to take them in our place.

A humble person is always ready to obey, whether it be at home, at school, at work, in your parish or in public life. He is always willing to ask advice and to accept it when given. He is ready to yield his opinion to that of others, even in unimportant matters, such as come

up constantly in daily life. A humble person doesn't show off in the way of dress. He is gentle and kind in dealing with others especially with those who are inferior in social status, education, wealth or talents. He is willing to do big or little favors for others that take time and effort on his part. Look at Christ. Nothing was too much for Him, when it was a question of doing good to someone.

Humility helps us to keep calm and undisturbed amid insults, misfortunes, delays and interference with our plans and programs. It seeks to avoid all self praise. Humility works in two ways. It always reminds us what we are before God and induces us to render service to Him or anybody else whenever asked.

Laying of Cornerstone at Sacred Heart Academy, Yorkton

Sunday, June 2, was a memorable day for the Sisters Servants of Mary Immaculate in Yorkton. It was a day in which hard work, objectives and dreams combined culminated in the laying of the cornerstone for the new \$660,000 Sacred Heart Academy. Parishioners and invited guests were present for the cornerstone laying ceremonies conducted by the Most Reverend Andrew Roborecki, D.D., Bishop of Saskatoon, who officiated, assisted by Rev. J. Bala, C.Ss.R., parish priest of St. Mary's Church, Yorkton; Rev. P. Maluga, C.Ss.R., assistant parish

priest and Rev. R. Dybka, C.Ss.R., St. Vladimir's College, Roblin, Man.

The six altar boys were Walter Komaryk, Julian Koziak, Nick Olynyk, Bohdan Kotyk, Jerry Komaryk and Paul Zazula, all of St. Joseph's College. Attending the impressive "milestone of educational progress" event were the Reverend Mother Bernadette, Toronto, Provincial Superior of the Sisters Servants of Mary Immaculate, and Sisters from Regina, Saskatoon, Prince Albert, Ituna and Dauphin, a total of 35 in all.

Following the religious cere-

monials various religious medals were placed into a copper tube, to be inserted in the cornerstone as a record for posterity, by Rev. Mother Bernadette, Provincial Superior; Rev. Sister Cornelia, assistant to Mother Provincial; Rev. Sister Frances, Superior of Sacred Heart Academy; Rev. Sister Bohdana, principal of Sacred Heart Academy; Rev. Sister Mechtilde, a principal of Sacred Heart Academy for 11 years and Rev. Sister Claudie, commercial and social studies teacher.

A. M. Kindred, Yorkton barrister of note, acted as chairman for the non-religious part of the event and Mayor W. E. Fichtner brought greetings and congratulations of the city of Yorkton. Mayor Fichtner stated it was his pleasure to take part in the ceremony and dedication of this school of learning. The Sisters have carried on a noble work for many years and have won for themselves a very enviable record in the field of learning throughout this province and the dominion."

"Here today to lay the cornerstone of this new building, may this stone ever be reminder to all who come after, of the work, the sacrifice and the intent to which this building is erected. I wish you God's speed on its completion. The city of Yorkton is proud to have such a fine institute in its environs," Mayor Fichtner asserted.

Record for Posterity

Into the copper tube was placed also the school pin by Helen Kiawuk, president of the Students' Representative Council; the school paper, The Torch, by Editor Audrey Wrubleski; school bulletins and Sisters' publications by Librarian Rev. Sister Judith. A microfilmed copy

of the May 13, 1957, issue of Newsweek; a May 28, 1957, copy of Ukrainian News; a May copy of The Redeemers Voice was deposited by Brother Justin, director of St. Joseph's College. A copy of the Yorkton Enterprise, carrying the complete story of the Sacred Heart Academy expansion program, was deposited by Ken Mayhew. And finally, coins of all denominations were dropped into the tube by A. M. Kindred, master of ceremonies, before sealing for encasement in the cornerstone.

The cornerstone was set in place by Olaf Johnson, job superintendent and H. Kosch, foreman of bricklayers, employed by the contractors constructing the magnificent edifice, Piggott & Sons, Saskatoon.

Sacred Heart Academy students as a choir under direction of E. A. Crothwaite, sang for the parishioners and guests in their sweet young voices "Bless This Home."

Guest Speaker

Guest speaker for the occasion was Clive Tallant, inspector of high schools, Regina, who reviewed the present and past history of Sacred Heart Academy and the labor of love of the Sisters Servants of Mary Immaculate who had begun a work here years ago, developed it to a high school for young ladies in 1932, and had progressed to the point where, today, the cornerstone is being laid for a new and grand institution well recognized in the educational world.

In the evening a banquet was prepared by the junior branch of the U.C.W.L., Yorkton, and served in St. Mary's Parish Hall. Speakers at the banquet were Rev. P. Maluga, St. Mary's Church; Rev. J. Spicer,

C.Ss.R., St. Gerard's Parish; Rev. Bro. Aloysius, St. Joseph's College; Dr. Stephanie Potoski; Helen Kiwa-

luk, Sacred Heart Academy, and His Excellency, Bishop Andrew Roborecki, D.D.

НАША ЗІРКА

Княгине Ольго, Ти наша Зірка!
Світиш нам ясно вже десять сторіч,
З хоромів небесних стежиш за нами,
Мов рідна ненька день і ніч!

І на обрії Вічної України
Ти перша засяла, Зіронько Свята!
Геройсько здоптала суєвір'я поганства,
З любов'ю обняла Розп'ття Христа.

Сьогодні ніч чорна нового поганства
Змагаєсь прикрити Твій народ, Твій Край,
Світи нам ясно, Зіронько люба!
До борби з лукавим нам допомагай!

Зіниці наші Тебе шукають,
Хоча буревій пилом тріха в очі б'є.
Вірні, як Ти — Єдиному Богу,
Збережім від ночі насліддя Твоє.

Бо Ти, Свята Княжно, наша ясна Зірка,
Світиш нам вірно вже десять сторіч...
З хоромів небесних стежиш за нами,
Мов рідна ненька — день і ніч.

Б. Підсніжка

Про Божу Ласку

Наша ціль це спасіння душі. До цього є нам жонечна Божа ласка. Про це виразно пригадує шоста правда віри: "Ласка Божа до спасіння є конечно потрібна". Що ж це є Божа ласка?

Божа ласка це внутрішній надприродний дар, що його нам дає Бог задля заслуг Ісуса Христа, щоб ми могли спастися. Божа ласка є подвійна: по-

магаюча та освячаюча. Божа ласка **помагаюча** просвічує наш розум, побуджує та скріплює нашу волю, щоб ми могли добре діло зачати та його завершити. Вона надає нашим добрим ділам надприродну вартість, себто, коли ми маємо в душі ласку освячуочу, то через ті добре діла ми збільшуємо свою вічну славу в небі.

Освячуюча ласка очищує нас від усіх смертельних гріхів і робить нас святыми. Вона дає нам право до неба. Освячуюча ласка перебуває в нашій душі доти, доки ми не допустимося смертельного гріха.

Божу ласку Бог дає нам через святы Тайни і помножує через них. Також можемо її збільшення випросити свою молитвою. Але при тому всьому вона завжди остається надприродним даром і її природними силами здобути не можна!

Ми повинні більше цінити Божу ку. Маємо зберегти ласку освячуючу. Коли б ми на нещасти її втратили, то у тайні Покаяння ми маємо можли-

вість її відзискати. Не тратьмо часу!

Щодня ми повинні просити Бога про ласку помагаючу. Повинні з нею тісно співпрацювати. Бо вона єдина до нашого спасіння. Земські скарби ми бережемо дуже старанно. Бережім старанно і Божі скарби, Божі дари.

Збільшуймо Божу ласку в своїй душі через прийняття св. Тайни. Бережім через праведне християнське життя! Божа ласка це наша весільна одяга, що в ній має наша душа зодягнутися, коли стане перед Богом. Зодягнена у Божу ласку, наша душа має радіти вічним огляданням Бога.

Просім Божу Матір, Посередницю всіх ласк, щоб навчила нас більше дорожити Божою ласкою!

Canora U.C.Y.

This is the Canora U.C.Y. reporting again. Since our last report we have had quite a few activities going on. First I should try and explain what the "Dandelin Club" is. We get information from the "Our Family Magazine" at Battleford, Sask. It consists of three parts "the Spiritual", "Apostolic" and "Educational". Each part is limited to about twenty minutes. This program when conducted right brings about a lot discussion. It is all in small groups of six to eight members and a leader to each group. For further information about these Study Programs you may write to the Our Family Magazine and they will send you full particulars. I think it should be carried out in each club to the best of their efforts.

We served tea to the mothers and others attending the Mother's Day Concert put on by the Catechism

class. That went over very nicely and they all seemed to appreciate it very much. Tea convenor was Nat. Romashenko.

We sent two representatives to the Roblin U.C.Y. convention and a group of members took part in the program on the Sunday of the convention. The representatives had a nice time and certainly benefitted from it very much.

As I had mentioned the last time we had our carnival with four candidates participating. Agnes Husack was crowned the Carnival Queen and the princesses alphabetically named were Eleanor Dziaduck, Vicky Hryhoriw and Violet Lyhukun. A. W. Prytula was Master of Ceremonies. The parade was led by last year's queen "Florence Zawerucha" who is now attending the Sacred Heart Academy at Yorkton. The four little flavor girls were

Linda Dutchak, Marlene Zarazun, Joanne Kowbel and Joanne Eavcheski. The queen and princesses were crowned by Father Wasilishen of Melville and the luggage set for the queen and the train cases for each of the princesses were presented by Father Kryworuchka, present spiritual director. The bouquet of roses and the corsage were presented by Florence Zawerucha and corsages to the princesses by Mary Kowbel, president. Proceeds of this carnival went towards putting in a new floor in the hall. Convenor was Kay Swerhone.

As suggested at the Roblin convention most of the members received Holy Communion to end the year's activities. In the afternoon we had a weiner roast at St. Michael's Camp at Madge Lake. Father Dybka of Roblin attended and spoke to us in brief on his talk at the convention at Roblin. It was enjoyed by all and sure put the finishing touches on to the evening. All gathered at the main cottage and had a sing song with Mr. Prytula accompanying at the accordion.

Till next year then, God Bless You All.

U.C.Y. Correspondent
Canora, Sask.

A psychiatrist was examining a new patient. "Do you ever hear voices without being able to tell who is speaking or where the voice is coming from?"

"Oh, yes, frequently!" replied the patient.

"And when does this occur?"

"Every time I answer the telephone," the man replied calmly.

Letter to the Editor

Reading through a number of your publications (received from a friend of mine in Alberta) I spotted several appeals to readers for comments and letters to the editor. So here is one from Australia.

As you might expect, I am always keen to find more about the lives and characters of my Canadian counterparts. While a great deal of news items one hears through the news channels (radio, TV and the newspapers) must necessarily be ignored, due to these sources' typical addiction to sensationalism; it is very refreshing to find that a very large (presumably if extent of your magazine is any indication) section of Canadian and American youth is of a more sensible and respectable nature than the picture our news correspondents paint us of "the adolescent youth of the American continent."

As is usually the case, these "adolescents" only hit the news when the news is unfavorable — never the whole picture of their lives; the many favorable items being apparently too uninteresting.

Canadian youth, as it has been represented to me, apparently has a deal more freedom of speech and general behavior than the young people of Australia do — mainly noticed, I thought, in parental control. If, however, my surmise is incorrect, my views are open for comment.

I thank you for the opportunity to write to Canada, through the columns of your magazine.

Sincerely yours,
A. E. E.

Dauphin U. C. Y.

Before we even write one word about the Dauphin Regional Convention at Roblin, we wish to express our sincere appreciation to the Redemptorist Fathers at Roblin, namely Father Dybka, Father Dzurman and Father Hodowany, who worked in conjunction with the Dauphin Regional to make the convention a success.

The official convention opened with the reading of a decade of the Rosary by Father Dzurman. Father Dzurman called on the Roblin U.C.Y. President, S. Perchaluk, to introduce the Dauphin U.C.Y. President, Marvin Krawec, as chairman of the Convention. He gave a welcome address to members of the Convention. Father N. Hadowany, Director of St. Wladimir's College, spoke to the delegates and guests. He stressed that this was the first held. He pointed out that some members may have believed that this convention would be a gala social affair and may be disappointed in the oncoming features of the day. He hoped that this would prove to some as a day of accomplishments and not one of only a good time. He said that members of this convention might some day be important people in all walks of life and should, therefore, start gaining worthwhile things at an early age. Father Hadowany extended a hearty welcome to those who had given their time to attend this convention and also a vote of thanks to Father Dzurman who was responsible for the organizing which made the convention possible. He hoped that everyone would be full of ideas during the convention. Father Dzurman introduced the

guests from the Manitoba Diocesan Executive, namely Vera Zarowski, president; Julie Kowbel, corresponding secretary; Jean Zemliak, organizer; and Alex Zimrose, vice-president. Father Dzurman then read a letter from His Grace, Archbishop Maxime Hermanniuk.

The reading of club reports were given from Dauphin, Roblin, Ethelbert, Sifton, Valley River and Canora. The ideas gained from the various club reports were — sponsoring a dance to pay for membership fees, communion breakfasts, retreats, learning catechism, Ukrainian language, concerts, carolling, question boxes, pamphlet racks, subscriptions to Catholic periodicals.

Vera Zarowski spoke on the Duties of the Lay Apostolate, outlining the following points:

1. Be friendly with non-Catholics — explain the reasons behind your faith to them.
2. Set a good example for others.
3. Bring non-Catholics to our services, to our Mass or to Missions at our Church.
4. Know the teaching and the doctrine of the Church so that you can answer any questions your non-Catholic friends will ask, and so that you can explain clearly your faith.
5. Distribute pamphlets to those who are interested. Many of these are available from your Catholic priest. Give enough Catholic books, magazines and you can with God's grace win a few converts every year.

Jean Zemliak spoke on "Organization", mentioning the three important elements that must be

present in an organization. They are:

1. Many individuals getting together.
2. Getting together because they have a common interest, a common need.
3. The goal is attained by every member doing his or her part. In conclusion, Miss Zemliak stated — "In unity there is Strength".

A very inspiring speech by Father Dybka C.Ss.R., on "We Must Be Saints" was given. We really hope it moved the heart of every U.C.Y. member present at the convention and that it started each one thinking just how much he or she had done of what Father had elaborated on. We hope that the words spoken by Father will ring out in the minds of those who heard him speak and that they would really take things to heart and remember that a saint is not a sissy.

We hope that every U.C.Y. in Canada had a very, very successful year.

As this will be the last report for this term, I wish to express my appreciation to our Dauphin President, Marvin Krawec. He has led the Dauphin U.C.Y. to a successful year. He must leave us this Sept. He will be attending St. Joseph's College to further his education, and we wish him the best of success and know all the members at St. Joseph's College will be gaining a hard working, good humoured, educated and religious man. Marvin will be leaving us but his name will always be remembered in our minds for all the accomplishments he has helped us gain. Personally I wish to thank him for the help he has given me to make all club reports to the Youth magazine, and for the aid he

has given me in bringing me closer to God.

Many of our stable club members are leaving us. We wish to thank them for all they have done in the past year and hope wherever they go they will attend the U.C.Y. meetings and become active members. For the ones remaining, we must ask God's help to make our next year a success. May I leave this will you — Remember God is always looking down on us, so let's try and be the children he is expecting us to be in all the steps we trod in the future!

May God Bless You and return you to your daily duties!

Sylvia Podworny.

Landlady: I think you had better board elsewhere.

Joe Bird: Oh, I often had.

Landlady: Often had what?

Joe: Had better board elsewhere.

—o—

As the three ladies picked up the menus, each put on a pair of glasses.

"Of course, I really need mine only for close reading," remarked the first.

"I only wear mine when the light is poor," explained the second.

The third was much franker.

"I rarely wear mine," she declared, "except when I want to see."

—o—

"Daddy, if you give me a dime, I'll tell you what the ice man said to Mama."

"O.K., here's a dime.

"He said, 'Do you want any ice today, lady?'"